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MOTHER ST. JOHN FONTBONNE



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SKETCH OF HER LIFE

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A Sketch
OF
The Life of
Mother St. John Fontbonne

Compiled from the French *Simple et Grande*

by

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of

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MOTHER SAINT JOHN FONTBONNE

FIRST SUPERIOR GENERAL

1759-1843

MOTHER ST. JOHN FONTBONNE

THE little village of Bas-en-Basset, in the Diocese of Le Puy, France, lies in a fertile plain in the Department of Haute Loire. It is a wild-picturesque spot, surrounded by extinct volcanoes, and dominated by the ruins of the Chateau Rochebaron, a feudal castle built in the time of Charles VII, and dismantled under Richelieu. In this village, on the last day of March (some biographers give March 3), 1759, a daughter was born to Michel and Benôite Fontbonne, a worthy couple highly esteemed in their native town. The child was baptized the same day by the village curé, M. Page, and called Jeanne, the name born by her paternal grandmother, Jeanne Dupin Fontbonne.

Michel Fontbonne was the eldest of eleven children of Claude Fontbonne, a shoe manufacturer who left his native Viverais to settle in Bas. The family was of the people. The father of Claude was a master carpenter of Viverais, where he continued to live with his other children after the departure of Claude. Michel was a devout man, active in church affairs, and, as his father before him had been, a member of the Parish Council, which consisted in his time of sixteen members, persons of note in the village. That he held a high place in the confidence of all is evident from the fact that he was one of three, including the curé, who managed the parish funds and prepared the accounts. His name is variously written in old records as Fontbonne and Fonbonne. His wife, nee Benôite Theillièrre, was a

woman of deep piety, an admirable mother, who gave back to God in their infancy three of her eight children. Jeanne was the second child, the eldest being another daughter, Marie, or as she is frequently named in early biographies, Marguerite. The other surviving children were Catherine, Claude and Jeanne-Marie, the last named for her two elder Sisters, one of whom, Jeanne, though only eleven years old, was sponsor at her baptism.

When his two oldest daughters were of school age, Michel Fontbonne brought them to the convent school conducted in Bas by the Sisters of St. Joseph, the Congregation having been established there in 1694. His own sister was a religious in this convent, where she received the habit on July 19, 1757, and the name Sister St. Francis. A half-sister, Catherine Dupont, later entered the convent in Bas and was known as Sister Visitation. The Christian character of this good father and his zeal for the true interests of his children are shown in his manner of introducing them to the Superior of the convent, Sister Marguerite:

"I am happy to put them in your hands. Make them good Christians. I hope that they will be worthy of their aunt. They love prayer; their mother and I have never had to urge them to fulfil this duty. All our happiness is in seeing them grow up in these good sentiments"

The two girls as they grew up gave evidence of widely differing dispositions. They were tenderly devoted to each other, but it was the younger who developed the stronger personality, and to her the elder yielded a willing homage. At home among the small members of the household, and at school among her companions, Jeanne was a leader who enlisted in her train only loving subjects. She was the arbiter in their little disputes, the

center around which they clustered; and as she held this position for many years without a rival both at school and in the bosom of her family, it must be that her decisions were just and her sway animated by love.

Very few incidents mark these early years, during which mind and character were formed under the tutelage of wise instructors, who were not slow either to reprove their young charges if reproof were deemed necessary, or to encourage them in the practice of virtue and the exercise of their ripening talents. In 1768, Marie made her first Communion, for which she was prepared by her aunt, Sister St. Francis. Sister St. Francis was of that austere type of religious to whom the justice of God makes a stronger appeal than that greatest of His works, His mercy. Penance, expiation, self-purification, were to her the principal acts needed to make the soul ready for the great Sacrament of Love; and she sought to inspire her young niece with feelings of awe and fear. "You will never be pure enough to receive our Lord," was her oft-repeated caution; and the poor child, convinced of her unworthiness, declared in her distress: "I will never, never dare to approach the Holy Table." She was consoled and calmed by her younger sister, Jeanne, who experienced no such fears herself, and saw no reason for them in others. It was with far different sentiments that Jeanne received her Lord for the first time. This happy event in her life took place in 1770, when she was eleven years old. She was all longing and loving impatience for the great day, and on the evening preceding it remarked to her companions: "I would like to die now while Jesus is in my heart. Then I would never have to leave Him."

In the preceding year, she had made secretly a vow of virginity. This may seem unusual in a child of ten years of age; but Jeanne was an impressionable child, and many circumstances combined to influence her in making a promise of this kind to God. The convent which she attended was a novitiate house, and she was much attracted by the young novices and postulants, whose fervor and piety she was accustomed to admire as she watched them file into the chapel for their daily exercises, or as she met them about the house at their ordinary tasks. She was filled with a desire to imitate them. This desire was increased at the time of the yearly reception and profession, which took place publicly in the parish church with elaborate ceremonial. The solemn chants and processions made a strong appeal to her pure, simple and spontaneous nature; and it was probably on an occasion of this kind that she was moved to follow the example of the young aspirants, and in the depths of her own heart, make a similar vow. As for asking advice, why should she not promise what she pleased to the dear God, whom she had been taught from her earliest childhood to love and trust? Later she might reveal it, but not now. Her secret was her own.

Jeanne seems to have given evidence of rare qualities during her school days, when "she gained all hearts, drew to herself the general esteem" and exercised an influence of which she herself was unconscious. She remained at school with the Sisters until her sixteenth year; but after her return home, went back with Marie every afternoon for the next two or three years to the convent. One of the accomplishments taught here was the making of lace; and while the young girls plied with deft fingers the swift needle or bobbin, they listened to the spiritual reading

of the Sisters, and joined with them in the recitation of the beads. Madame Fontbonne encouraged these pious occupations of her daughters, and was pleased with Jeanne's excuse for their long hours spent at the convent: "We pray better there. Together we will speak about you to the good God and to the holy Virgin." It was no surprise to her, when, after some parleying on the part of the two girls, Jeanne spoke for both and announced their wish to become religious. The mother's intuition had divined as much, and neither she nor Michel Fontbonne opposed the choice, though not at first willing that both daughters should leave the paternal roof at the same time. Mother St. Francis, at this time Superior of the convent at Bas-en-Basset, though secretly overjoyed at the resolution of her nieces, gave no sign of this to them; but, true to her character of stern task-mistress, put before them all the difficulties of the religious life, representing to them that its duties and practices were beyond their strength and their virtue. Far from discouraging them, this attitude on the part of their relative had the effect of making them redouble their prayers for grace to follow their chosen vocation.

On March 19, 1778, they attended the ceremonies of reception and profession in the convent at Bas. They were presented to the presiding prelate, M. de Gallard, Bishop of Le Puy, and their desire of becoming religious made known to him. The Bishop was favorably impressed, especially with the younger of the two girls, and remarked to Mother St. Francis: "Take care of that child; she will yet be the glory of your Congregation." It was on this occasion that Bishop Gallard informed Mother St. Francis that he was opening a school in Monistrol for the children of the people, and had decided to place it under her direction.

Monistrol was an ancient walled town on the bank of the Loire, and in it was the fortress-like château used by the Bishops of Le Puy for a summer residence. Outside the walls of the town there had been for years a hospice for lepers, the buildings of which, being long vacated, fell into ruin. There was within the walls a hospital dating from the late seventeenth century; and in this the poor and sick were cared for by the Sisters of St. Joseph from Le Puy. It was known as the Hospital of St. Marie, and had letters patent from the king bearing the date 1732, this being the year in which new buildings were erected, with large, airy rooms, and a chapel dedicated to St. Barbara. Until 1778, the only school was a boarding school for girls of the wealthier class, conducted since 1634 by the Ursulines. The new school which the Bishop was opening for the children of the poor was located near the episcopal château; and in placing this in the hands of Mother St. Francis, he desired her to establish also a novitiate, assuring her that she would receive many good subjects from Monistrol and its environs. He suggested that she take with her her two nieces as the nucleus of this novitiate. To assuage the grief felt at her departure by the Sisters whom she was leaving, and who were sincerely attached to her, he promised them that when the new house was firmly established, she would be returned to them.

On July 1, 1778, Mother St. Francis left Bas for Monistrol, taking with her Marie and Jeanne Fontbonne as her first postulants. These received the habit on December 8, 1778, and the names respectively of Sister Teresa and Sister St. John. The prediction of the Bishop was verified, and many postulants gradually presented themselves, while the school was filled at

once. Sister St. John gave herself up wholeheartedly to the exercises and duties of her new life; and though, in the beginning, subjected to many trials under which her sensitive nature suffered much, she was the soul of the novitiate, faithful to the least observance; and she gave to all an example of fervor and amiability. She always entertained for Mother St. Francis a tender affection and profound veneration. For seven years she labored under the direction of this worthy Superior, becoming every day more deeply absorbed in the instruction of the young and the care of the neighboring poor. Her first great cross came when, in 1785, Bishop de Gallard, deeming the work of the convent sufficiently well advanced to admit of a change of Superiors, and remembering the promise made to the Community in Bas, recalled Mother St. Francis to that place, and named as her successor Sister St. John.

The latter was only in her twenty-seventh year, and she shrank from the burden about to be laid on her slender shoulders. In vain did Mother St. Francis, in sympathy, represent to the Bishop the inexperience of her young relative and the difficulties of the new position. Bishop de Gallard was inexorable, and Sister, or, as she will henceforth be known, Mother St. John bowed her neck to the yoke. She felt keenly her great responsibility; but from her earliest years she had shown the qualities that make for leadership; and as her confidence in the divine assistance was perfect, she met the future undismayed.

One of her earliest undertakings as Superior was to gather together regularly the mothers of the children and other well-disposed women to sew for the poor or for their own families. This met with the hearty approval of the Bishop, and a work-

room was prepared with funds furnished by a noble woman of the province, Madame Chantemule, who remained during her life a benefactor of the Sisters, both at the school and at the hospital. Imposing ceremonies marked the opening of the workroom, where each day's labor was inaugurated by prayer and accompanied by good reading. Mothers of families were there trained to piety and industry, and Mother St. John, loved by her pupils, became an object of veneration to their parents.

Her good work was not to continue long, however. For several years, rumblings were heard of the storm that was to shake the Church in France to its foundations, and that broke over Monistrol in 1790. On December 28 of that year, M. Ollier, curé of Monistrol, an intelligent, well-instructed but ambitious man, announced his willingness to take the constitutional oath that was being imposed on the clergy by the revolutionary government. A letter from Bishop de Gallard appeared in January, 1791, expressing the opinion of the French Episcopate, that, as the Civil Constitution separated the Church in France from the authority of the Pope, the oath could not be taken lawfully by the clergy. In spite of this, M. Ollier took the oath publicly in the parish church on January 30, 1791, and drew with him in his schism not only many of his parishioners, but several priests of the neighboring regions. These retracted after the condemnation of the oath by Pope Paul VI in his briefs of March 10 and April 13, but not M. Ollier, who, influenced, no doubt, by political reasons, placed allegiance to the state above his duty to God and to the Church.

The position of Mother St. John and her Community was rendered extremely difficult by this apostasy. It became more

so when Bishop de Gallard, refusing the oath, was deprived of his see. According to the new constitution, the Constituent Assembly filled the places of non-juring Bishops with their own appointees. These were made heads, not of dioceses, but of the newly created departments which replaced the ecclesiastical divisions. M. Ollier became a candidate for the see of Le-Puy, but his ambition was disappointed. In the elections which took place on February 27 and 28, 1791, the coveted position went to one Brioude with Ollier as his vicar. All the energies of the latter seemed then to be directed against Bishop de Gallard and the Sisters. The former, after leaving Le Puy, went to his château in Monistrol; but in May, 1791, he was ordered to leave the country. He went first to Evian in Savoie, and on September 25, 1792, took up his abode at the Abbey of St. Maurice in Switzerland.

The consternation of Mother St. John and her Sisters, left alone in this emergency, was great. They could not in conscience assist at the services conducted in church by a schismatical priest. The Sisters at the Hospital of St. Marie, when M. Ollier went there to give Benediction, absented themselves, one and all from the chapel. They were not deprived altogether of Mass and the Sacraments during these trying times, as many faithful priests, driven from their parishes, sought shelter and celebrated in private dwellings.

In October, 1791, some of the revolutionaries, incited, no doubt, by the faithless curé, went to the convent armed with axes to break open the doors. This was an unnecessary gesture on their part, as Mother St. John herself appeared at the door to inquire what was wanted. They wished her to swear that, in

future, she and her Sisters would obey the constitution and assist at M. Ollier's Mass in the parish church. She refused. They then tried to enter the convent to obtain the consent of the Sisters. She prevented their entrance and calmly told them: "It is useless to present yourselves to the Community. Here the head speaks for the body." The fanatics, who were probably in better faith than their instigator, dispersed, remarking to one another: "What a woman! There is nothing to be gained from her." The Community was then left unmolested for some time. The National Assembly had decreed in 1789 the suppression of the monastic orders in which the members took solemn vows. This decree was not extended to Communities of simple vows until August 18, 1792, when these too, were dispersed. An exception was made as follows:

"In hospitals and houses of charity, the same persons may continue as before their service of the poor and their care of the sick in an individual capacity, under the surveillance of the municipal and administrative bodies."

The provision "in an individual capacity" seems to have implied the adoption of secular dress. How many of the Sisters remained under these conditions does not appear; but that some did is evident from the fact that when on September 29, 1792, Mother St. John dispersed her Community, and they had separated from one another with much grief of heart and many bitter tears and returned to their homes, she, with two companions, Sister Teresa and Sister Martha, went to the hospital, hoping to remain there and care for the poor and sick. A fourth Sister, whose name is not given in the records, preceded them.

Even here, they were not allowed to remain long in peace. M. Ollier was to celebrate Mass in the parish church to com-

memorate the proclamation of the Republic. He wished the Sisters to be present, and even placed a priedieu for their accommodation. His emissaries were sent to the hospital to request Mother St. John and her companions to assist at the ceremony. On their refusal, they were seized and brought by force to the church door, where their captors shouted to those assembled there: "Make room for the three citizenesses whom we are bringing."

Finding further resistance useless, the Sisters entered the church and were conducted to the place reserved for them; but they remained standing during the whole service, and gave no sign of taking part in it. On leaving the church when all was over, Mother St. John, in order not to deceive the curious people who waited without, addressed them as follows:

"Know that it is by force that we were conducted to the sacrilegious Mass of an apostate priest. Our hearts and wills have no part in it. We remain inviolably faithful to the true, Catholic and Roman faith, and nothing will ever separate us from it."

The crowd, now thoroughly imbued with the new ideas, and looking on the Sisters as reactionaries, showed itself hostile. Mother St. John, to avoid further violence, left Monistrol on October 14, 1792, and taking with her her two companions, returned to her father's home in Bas. They were received there with open arms, and opportunity was given them of following in private the practices of their religious life. The Fontbonne home had become a refuge for persecuted priests, who said Mass there frequently and administered the Sacraments. In the most retired corner of the large house, an altar was set up and the Blessed Sacrament reserved for the sick. Among these faith-

ful priests, one stands out prominently, Reverend Father Hubert Vacher, a Capuchin of Monistrol.

The evils of the time continued to increase. The Sisters at Bas, where Mother St. Francis was Superior, were dispersed, and the convent turned into a plant for the manufacture of ammunition. In the nearby church, nightly gatherings were held by the revolutionaries, and hymns of liberty alternated with the reading of the new laws. The prisons were rapidly filling, and many of the faithful laid their heads on the block. The Fontbonne home was under suspicion, and on more than one occasion subjected to search. The prudence of Michel Fontbonne finally disarmed suspicion, and his name was erased from a list of the enemies of the new regime on which it had appeared early in 1793.

Amid savage scenes of revelry and bloodshed the new government made a show of justice to the dispossessed religious by offering a pension to all who could show by certificate that their convents had obtained letters patent. On October 15, 1793 there was submitted to the Directory of the Department a long list of names of religious of both sexes who were on these terms entitled to the pension. The names of Marie and Jeanne Fontbonne appear on this list. The payment of the pension did not lessen for long the anxiety of the pensioners; for towards the end of the same year, all who had accepted the offer were asked to take the oath of Liberty and Equality, long since forbidden by the Bishops. There was no security for those who refused. The penalty was imprisonment, and the prison in those times when human life was cheap and blood flowed freely almost invariably led to the scaffold. Under these conditions many of

the dispersed religious abandoned the homes in which they had found a temporary refuge and hid during the day in the woods surrounding Bas. Among this number were Mother St. Francis and some members of her Community; but Mother St. John thought herself safe in her father's home, where so many had already eluded search. Rude soldiers presented themselves here one day demanding the religious who were in hiding. The three Sisters, Mother St. John, Sister Teresa and Sister Martha presented themselves and were led to a prison in Didier.

The crowded prisons were badly kept, the food was insufficient and lacking in nourishment. The relatives of the inmates were allowed access to them and were expected to supply what was wanting. Mother St. John and her companions eagerly awaited the visits of her father and other members of the family, who brought in addition to food and clothing, news of what was transpiring in Bas and the rest of their distracted country. Many of their friends and fellow religious were apprehended. It sufficed to give shelter to a priest, to assist at Mass or the Sacraments, to refuse the oath; all found guilty were deprived of their liberty and of whatever worldly goods they possessed. Houses and property were sold by the municipality, and the proceeds kept or divided among the revolutionary agents. The convent at Monistrol was bought up by one of the latter.

In the meantime, Mother St. John and her fellow prisoners bore patiently the trials of their prison life. According to Abbé Rivaux, they

"transformed their prison into a place of retreat. It became a convent, a house of prayer. The heart of the Mother, especially abounded with joy. Her cell was to her a palace,

or the vestibule of Heaven, and her chains were jewels, bracelets of great value. Deprived of hearing Mass and receiving the Sacraments, she visited in spirit the closed churches, desiring to wash with her tears and her blood their profaned sanctuaries, and offering each day her life to God in expiation of the sacrileges which had sullied them."

Ordered one day by her audacious jailor to keep the tenth day as a day of rest instead of Sunday, she calmly replied: "If I had been willing to do that, I would not now be in prison." To one who threatened to take her from her companions and put her in a cell by herself, she asked with great nonchalance: "What must I do to get there?" She had no fear of solitude or suffering for herself. She feared for others. One cause of great worry to her during her imprisonment was the fate of the Sister whom she had left in the hospital at Monistrol. This Sister, adopting secular dress and resuming her family name, was able to remain at the bedside of the sick during the whole time of the Revolution without being required to take the constitutional oath. But of this Mother St. John could learn nothing. She made a list of her friends, clerical and lay, whom she knew had suffered death on the scaffold, and among them at least five Sisters of St. Joseph. After these names she was accustomed to add the invocation, "Pray for us!" She grieved much over the announcement made to her on July 22, 1794, of the execution at Paris of M. Ollier. He had given up the practice of all priestly and religious duties, and was made president of the directory of his district. Accused of fraud in the exercise of his secular functions, he was condemned by the revolutionary tribunal.

The little group in the prison of St. Didier lived from day to day in great anxiety, praying for those who had preceded them to the guillotine, preparing themselves for death, not know-

ing when the hour would come. At last a day came when a jailor, thrusting his head into their cell, said brusquely to Mother St. John: "Citizeness, your turn tomorrow." "Thanks be to God," replied the fearless prisoner. But tomorrow came and went, and the days dragged on. Then one morning in late July, 1794, the door of the prison was thrown open, and they were found standing, ready to go forth to the death that had been so long deferred. Their disappointment was great when they were told that liberty and not the palm of martyrdom was the reward of their long months of suffering. Robespierre's death had put an end to the revolution, and the prisoners were free. "Ah, my Sisters," was Mother St. John's complaint; "We are not worthy to die for our holy religion. Our sins have prevented our receiving this great favor."

On leaving the prison, they were met by the brother of Mother St. John, Claude Fontbonne, who had received news of the approaching execution of his two Sisters. He had persuaded their aged father to remain at home, and he had hastened to St. Didier to bid a last adieu to the condemned ones and to ask their prayers. The reaction from great grief to extreme joy at beholding them liberated was so overpowering that he fell fainting at their feet. Mother St. John's first weeks under the paternal roof, to which she and her companions were conducted, were spent at the bedside of this beloved brother, nursing him back to health from a violent fever into which he fell on his return home to Bas.

With a view to reorganizing her scattered community, she made every effort to recover the convent property at Monistrol; but those who had purchased it from the revolutionary tribunal

refused to part with it under any consideration. Finding her attempts in this direction useless, she devoted herself to caring for her aged parents, instructing the children of the town in their catechism, visiting the sick, and administering to the dying whatever consolation she could give them. Within a short time, death twice visited her own family, taking from it her brother's eldest son and her sister Catherine, who had recently married a wealthy merchant of Bas. She was obliged to stifle her own sorrow in order to render comfort to her bereaved relatives. She was greatly strengthened in her trials by Bishop de Gallard, who from his place of exile, wrote words of encouragement and hope. This venerable prelate did not return to France, as his former diocese of Le Puy was among those suppressed by the Concordat. He died in exile at Ratisbonne. Another cross came to Mother St. John in 1802 when the revered Mother St. Francis passed from the trials of this life to the reward of her many virtues. This holy religious had endured much suffering and great privations during the Revolution. She had been imprisoned and again liberated, and had returned to spend her last days in Bas, where her death was mourned by the entire population.

In all these tribulations, Mother St. John, though resigned to the will of God, could not, of course, see that Divine Providence was preparing her for the great work that she was soon to be called on to inaugurate. In 1807, six years after the signing of the Concordat, she was summoned from her retreat in Bas-en-Basset by Cardinal Fesch, Archbishop of Lyons, whose purpose it was to restore the Congregation of St. Joseph in his diocese. The Cardinal had been told of the character and worth of the

former Superior of Monistrol by Father Hubert, the Capuchin friar, who had been her director there. This zealous priest, on the dispersion of his Community during the Revolution, did as many another had done, hid in the mountains, from which place he emerged to bring the consolations of religion to the sick and dying. When peace was restored to the Church, he preached a Lenten season at Lyons. It is probable that he learned there of the intention of the Cardinal.

The latter was led to this design by an unexpected, but what must be considered a providential circumstance. He had appointed as his Vicar-General the Abbé Claude Cholleton, a man who had been twice exiled during the Terror, but had returned and carried on secretly the works of his ministry. On his return after the Concordat, to help him in his zealous labors for the poor, he had gathered together a group of young women, who became known from their dress as "The Black Sisters," and from their custom of visiting the dying as "The Sisters of a Good Death." All were desirous of living under a rule as religious; and M. Cholleton had not only laid down regulations for them, but had trained them to the most rigorous observance. All the time that was not given to the service of others was spent by them in long meditations, silence and prayer. They also practiced severe penances, wishing to offer themselves in expiation for the sins of others. Though living in community, they had not yet received any authorization at the time that M. Cholleton became Vicar-General of Lyons. On leaving for his new field, he confided the little society to the care of his successor, Abbé Piron, but he, himself, consulted the Cardinal about a new foundation, and sought ecclesiastical approval for

it. The Cardinal was not in favor of inaugurating a new religious body. He succeeded in convincing M. Cholleton that, important as the care of the sick was, the instruction of the young was a pressing necessity; and as that had been successfully done by the Sisters of St. Joseph, under a rule already approved and well tried for over a hundred years, he deemed it the part of wisdom as well as of expediency to revive that institute and place the small community of "Black Sisters" under the direction of Mother St. John for that purpose.

Accordingly, on August 14, 1807, Mother St. John at St. Etienne met for the first time the twelve postulants who were to form the nucleus of the restored Congregation. Their convent was the fourth story of a house in the Rue de la Bourse known as the Maison Pascal. Rejoiced as she was that her beloved Community was to become active again, it was not without some reluctance that she undertook this new responsibility for which in her humility she did not consider herself either capable or worthy; but if she felt any misgivings as to the attitude which her new daughters would assume towards her after the months of rigorous training to which they had been subjected by M. Cholleton, these were quickly dispelled. She was received by them with every mark of esteem and with a willingness to submit themselves in all things to the new Superior who was henceforth to direct their destinies instead of Anne Matrat, the one given them by M. Cholleton. Nevertheless, the situation was a delicate one and Mother St. John dealt with it not only with sweetness and gentleness, but with admirable wisdom. She made no immediate change in their manner of living, allowing all to proceed as usual; and in the meantime, studied the character of their rule and the disposition of each Sister, winning



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their affection and confidence. She drew them away gradually from the long fasts and severe discipline to which they were accustomed; and then one day she required them to bring to her their various instruments of penance. All of these young women had suffered more or less during the Revolution and had witnessed its terrible effects. They were eager to offer themselves as victims of expiation for the crimes which they had seen committed against God and His holy Church by the infidel government of their beloved country. They now laid down willingly on the altar of sacrifice the chains, iron bracelets, and haircloth with which they had inflicted on their innocent bodies punishment for the sins of others. More than this, they relinquished the hard way of life which they had learned to love for the milder and sweeter rule and its spirit of joyousness to which they were introduced by the new Superior sent them by Providence.

It was not until July 14, 1808, several months after the death of M. Cholleton, that the twelve postulants received the habit of the order and their religious names. The following formed Mother St. John's first Community, since known for its fervor and the wonderful example which it furnished to future generations of religious as "The Pearl of the Institute": Sister St. Francis (Anna Matrat); Sister St. Clare (Jeanne Marie Matrat); Sister St. Paul (Anne Marie Didier); Sister St. John Baptist (Suzanne Marcoux); Sister St. Francis (Jeanne Poitrasson); Sister St. Teresa (Philomene Ménard); Sister Marie (Benôite Perrin); Sister St. Michel (Antoinette Montmeillier); Sister St. Augustine (Marie Anne Pitiot); Sister Marie Joseph (Antoinette Cessier); Sister St. Madeleine (Marie Louise Foret); Sister St. Agnes (Elizabeth Placon).

The ceremony of investiture was conducted by the Abbé Piron, who was delegated for that purpose by the Cardinal. Some of the venerable Abbé's words uttered on that occasion were passed on to successive bands of Sisters, and in view of the later development of the Congregation, were looked upon almost in the light of a prophecy: "You are now very few, but, like a swarm of bees, you will be dispersed everywhere. Your number will be as the stars of Heaven. In multiplying, preserve always the humility and simplicity which should characterize the Daughters of St. Joseph." It was at this time that Mother St. John made a few changes in the dress of the Sisters, replacing the black silk hood which had been worn from the foundation of the Institute, by a black veil, and the white fichu by a linen guimpe. Thus clothed in the religious habit and under a new name, the "Black Sisters" resumed their work among the poor of St. Etienne, animated in all things by Mother St. John, who made light of privations, and infused into her small Community a spirit of joyous simplicity in the midst of their poor surroundings and their frequent need even of necessaries. She lived the common life, and discouraged singularity; and the example which she gave of humility and the practice of humiliations was followed by all.

It was not long after the first reception of the religious habit until she took into her fervent Community another band of seven, who, like the first, were living piously together in the home of one of their number, Charlotte Benneyton, located in the Rue Micarème not far from the Maison Pascal. They were following out, as well as they knew how, the exercises of a religious life; and they now appealed to Mother St. John to be received by her into her newly formed Community. There was

a chapel in this house, and it was in this chapel that on April 20, 1809, the investiture took place and was presided over by Abbé Piron. The Sisters then received were: Sister St. Ursula (Charlotte Benneyton) ; Sister St. Bernard (Marie Benneyton) ; Sister St. Etienne (Etienne Lachaux) ; Sister St. Pierre (Jeanne Marie Besson) ; Sister St. Angèle (Marguerite Rigaud) ; Sister St. Benoîte (Anne Cornillon) ; Sister St. Louis (Marie Ginaud).

Mother St. John's Community now numbered twenty, and the crowded quarters in the Maison Pascal were soon abandoned for the more commodious house in the Rue Micarème, which became the property of the Congregation and its first Mother House. Several schools and an orphanage were opened in St. Etienne. Pupils flocked in large numbers to the schools, and many postulants presented themselves at the door of the Novitiate in the Rue Micarème. Mother St. John herself directed the training of the novices, whose love and confidence she so won that they looked on her as their devoted Mother and sure guide.

She soon received requests from neighboring districts, either to begin new missions or to assist in the resuscitation of communities which went on under the direction of the parish curés. She had to make sacrifices in order to accede to their demands, not all of which were for teachers. Various kinds of activities were calling for direction and cooperation, none of which she refused to undertake as long as there were Sisters to be sent. In 1809, she made establishments in Roche, Auvergne and Luriecq, and sent five Sisters to Lyons at the request of the Cardinal, who put in their hands the management of a home for the aged priests of his diocese. She was obliged to take three Sisters

from places to which they had already been assigned and send them to Sury-le-Comtal. Here the curé had presented his cause to the Vicar General, M. Bochard, who insisted that Sisters should go immediately.

Evidently, no stipulations were made before-hand with Mother St. John looking to the proper housing and care of her daughters, all of whom were animated by the same spirit of blind obedience and trust in Divine Providence. They arrived in Sury before any provision had been made for them, their pupils or their school. The distracted curé offered them his own house, but on their refusal to take advantage of his embarrassing plight, he sent some of his pious parishoners on a search for lodgings. They returned with the information that they had secured a large barn. The fruit of Mother St. John's oft repeated instructions to her Sisters on the worthlessness of this world's goods when weighed in the balance with the eternal verities was now apparent in the willingness and even joy with which they disposed themselves to pass the night, or as many nights as might be necessary, in this lowly habitation. Some potatoes and a saucepan were procured, also coverlets to throw over their pallets of straw, and the Sisters, making merry over the situation, found the repast deliciouss and their repose sweet and dreamless. The leader of this small band was Sister St. John Marcoux, one of the first Community of the Rue de la Bourse, a truly apostolic woman, to whom were intrusted later many important missions.

In 1811, Mother St. John was appealed to by the municipality of Saint Chamond to send Sisters to the charity hospice there, the work of which comprised not only the care of the

sick, but the instruction of orphan boys and girls; and in the same year her Community made its first appearance in the city of Lyons in obedience to the call of the Cardinal, who placed on her the obligation of sending Sisters to take over a house of mercy in the Rue Saint Pierre-le-Vieux. This house, under the patronage of St. Francis, had been for many years under the direction of the Sisters of Charity, who distributed food, clothing and medicine to the poor of four parishes. They were recalled to Paris, and in response to the Cardinal's demand, Mother St. John sent four Sisters to replace them, confiding to Sister St. John Marcoux the difficult post of Superior.

Mother St. John's activities at this time are summed up in a recent biography printed in Paris:

"Mother St. John had not time to breathe. As soon as one demand was satisfied, she was obliged to satisfy another, and often several others at the same time. She found it, indeed, laborious and difficult; but since God willed it, she did not believe it impossible. Her great spirit of faith bade her rely on Him who had called her to restore the Institute, and this she did. After exposing her needs to Him, she sought for means of realizing what seemed impossible of realization. Had she less faith, she would have said, 'This cannot be done.' With her great faith, she said, 'This must be done.' And faith triumphed over obstacles."

A great cause of disquietude to her was the necessity under which she often found herself of sending out Sisters before the full term of their preparation was completed. She found it hard to refuse the pressing requests that came to her from all sides. "The need is urgent", she said; "grace is passing, and we must go to the souls at once before it is too late." She shortened the time of the postulate in order the sooner to give aid to the distressed clergy; and she designated several houses as centers where postulants might be received and trained before

being sent to the novitiate at St. Etienne for the reception of the religious habit. This was a measure of real necessity, as the house at Micarême was now too small.

She wisely confided the opening of new and difficult missions to one or other of those religious whom she had first received in the Rue de-la-Bourse or at Micarême, and whose long and serious training had commenced under the saintly Abbé Cholleton. Thus frequently the same Sister, as in the case of Sister St. John Marcoux, was successively delegated to fill many positions in a short space of time. When one work was auspiciously inaugurated, she was dispatched to another, and remained until the difficulties attending the opening were overcome. It was she who was sent to commence the mission at Pierre-le-Vieux, from which place she was recalled for a new foundation in 1812, and Mother St. Paul Didier was named as Superior there. To the latter, Mother St. John confided the authority of receiving and training postulants at St. Pierre-le-Vieux. Thus was taken the first step towards the permanent removal of the novitiate to Lyons.

Negotiations for this were not begun until 1814, up to which time Mother St. John had sent Sisters to sixteen missions in the Diocese of Lyons, which comprised the Departments of the Rhône, the Loire and Ain. The number of Sisters sent to each of these missions was necessarily small, but never fewer than three. The first place outside the diocese to receive Sisters was Savoy, to which two groups were sent in 1812, one to Chambéry and the other to Aix-le-Bains. Mother St. John made these foundations very reluctantly, urging the size of her Congregation, which, though growing rapidly, was still quite inadequate to meet the

continued demands. However, she yielded to pressure and generously made the sacrifice of sending two of her most valued aids in the persons of Sister St. Regis, who was appointed Superior of a hospital at Aix-le-Bains, and Mother St. John Marcoux, who was given charge of a large school in Chambéry. It was a cause of great grief to Mother St. John, when, a few years later, political difficulties made necessary the separation of these two houses from the jurisdiction of Lyons, and deprived her permanently of two Sisters whose services seemed indispensable to her.

The number of missions increased with almost incredible rapidity after the removal of the novitiate and Mother House to Lyons. To secure a proper site for this, the tireless Superior General spent a great part of the years 1814 and 1815 making frequent visits back and forth between St. Etienne and Lyons, until at length in 1816 she purchased the Château Yon on what was known as the Hill of the Chartreux. This had been one of the dependencies of the great monastery built by the Carthusians towards the middle of the sixteenth century, but confiscated by the government and sold in 1791. It was little more than a ruin, but beautifully located and surrounded by large grounds suitable for additional building. Near it was the magnificent church of St. Bruno, and on the side of the church opposite the Château was the monastery proper, now vacated for some years. This was put at the disposal of Mother St. John pending the restoration of the Château Yon, and into it she moved with her Sisters in the summer of 1816. Here with admirable tact and wisdom, she directed the improvements on the old building and the erection of a new one adjoining it. These were not completed until 1823, and meanwhile, the re-

ceptions and professions, when large, were held in the Church of St. Bruno, and when small, in the large hall of the monastery made to serve as a chapel for these occasions.

The Community, never in affluent circumstances, lived during this time in the most rigorous poverty, for Mother St. John found the building expenditures very heavy. This did not prevent her, however, from undertaking a new work of charity. Scarcely had she transferred her Community to the old cloister, when the Abbé Coindre, a missionary priest and Vicar of the Church of St. Bruno, presented himself bringing with him two little orphan girls. The great heart of Mother St. John did not, of course, refuse to take them, though she was at a loss to know how to provide for them. In a few days, this number was increased to seven. The use of another of the monastery buildings was given to her gratuitously by its occupants, two charitable women, who also proffered their services. Sister Clotilda Marquet was placed in charge of what became from his small beginning the Providence of St. Bruno.

In November, 1823, the Château Yon was ready to receive the Community, and Mother St. John, with the professed Sisters, moved in, leaving the novices behind in the monastery. This was not according to her will or intention, but it was by order of the Vicar General, M. Bochard, whose sensibilities were shocked by some of the improvements which she had made. Departing from ancient customs and with a view to obtaining the greatest amount of light and air, she had very large windows put into the reconstructed buildings. This the worthy Vicar considered an innovation, and "contrary to St. Joseph's spirit of simplicity." Perhaps, in his estimation, it afforded too wide a view of the

outside world to the novices, whom he ordered placed under a new Superior and left in the old cloisters. Moreover, the large windows in the Château Yon were to be replaced by small ones. Mother St. John, finding explanations useless, humbly submitted, though greatly grieved at being separated from the most precious portion of her flock. Fortunately, the change of windows could not be made before spring, by which time a new administrator was appointed in Lyons in the person of M. Gaston de Pins, Bishop of Limoges, the exile of Cardinal Fesch being made permanent by the government's decree against the family of Napoleon. M. de Pins put the seal of his approval on the newly completed Mother House, and by his order, the novices were transferred there on March 5, 1824. Before the end of this year, the houses under the authority of Mother St. John numbered eighty, and by the end of 1826, the number had increased to one hundred and six.

These were principally in the east of France. In August, 1824, a group of Sisters was sent into Languedoc; and in September, a band of five went to Ajaccio in Corsica, and inaugurated the first of many successful institutions. All of these Sisters had been selected by Mother St. John for Rome, in obedience to a request from the reigning Pontiff, Leo Twelfth, made through his Secretary of State, for Sisters of St. Joseph from Lyons to direct a school for girls in Rome, and also the hospice of St. Michel, a home for aged women. Owing to objections made by the French government to a plan in which was seen the influence of Cardinal Fesch, then living in the City of the Popes, the Roman mission was not carried into effect. It was left for Chambéry to accomplish in the future, and the attention of

Lyons was directed southward. During the same year, 1824, the Superior General yielded to an urgent request of Madame de la Rochejaquelin, who wished to establish schools on her vast estates for the children of her tenants, and sent two bands of Sisters to the West, one to Ussé in Touraine, and the other to Saint Aubin-de-Baubigné, in Vendée. It is worthy of note, that, in the latter place, the school, located near the field on which the gallant Henri de la Rochejaquelin died while defending the religious rights of his countrymen, has never been disturbed by the French government.

The Church in France was rapidly recovering from the effects of the revolution, and priests and bishops everywhere were laboring with untiring zeal to restore the institutions that had been either temporarily suppressed or wholly destroyed. New parishes were being organized and charitable works multiplied. Many of the disbanded communities were permanently crippled, and heavy burdens were laid on those into which new life had been infused. Mother St. John's ingenuity was taxed to the utmost to keep Sisters prepared for the various kinds of work which she undertook voluntarily or which were imposed on her by her ecclesiastical Superiors. Boarding and day schools, hospitals, orphanages, pharmacies and other institutions for the care of the poor and the aged, she refused none as long as there were Sisters to send. She was zealous in fostering vocations, and whenever it was possible, she removed obstacles that stood in the way of those who wished to consecrate themselves to God. It happened in several instances that small communities already organized sought affiliation with Lyons, and sent their novices and postulants to the Mother House on the Hill of the Chartreux, thus augmenting the number of workers, but often-

times, too, introducing new activities. This was the case, also, with at least one lay organization, through which Mother St. John's attention was directed to the prisons, first of Lyons, and then of other parts of France; and her great eagerness to serve them led eventually to the foundation of a new religious community. This beneficent work of relieving the sufferings of those deprived of liberty originated with Charlotte Dupin, a young woman of Lyons imprisoned during the Revolution, who, on being released, gathered a small band about her and spent the rest of her life bringing spiritual and material aid, first to the prison of Roanne, and then to several other prisons of Lyons. She did more. With her companions, known as "Les Charlottes", she sought out the families of the condemned, notified them of the dates set for the passage of these to the guillotine, and wherever possible, secured the service of priests to station themselves at some point along the line of march and administer absolution secretly to the victims. After her death in 1805, her mantle of charity fell upon the shoulders of Jeanne Juliand, who is described as "lively, ardent and spontaneous", and possessed of a genius for organization. In 1819, she, with one companion, Elizabeth Duplex, sought admission into the novitiate, and recommended to Mother St. John the care of their prisoners. They received the names of Sister St. Anne and Sister St. Polycarpe respectively, and they were soon followed into the novitiate by others of their fellow workers. Mother St. John willingly took up the work which they for the time being were obliged to abandon, and appointed Sisters to carry it on with the assistance of the remaining members of the original band who did not feel called to the religious life.

Realizing that special qualifications and training were required for this new and difficult line of activity, she selected

these Sisters very carefully and introduced a course of instruction to fit them for the task. Their work was recognized by the municipal authorities, who cooperated with them in every way. Not only did these angels of mercy minister to the prisoners, whose number was greatly augmented by the wars of the Empire, but they brought together the children of these unfortunates in a Providence under the direction of Mother St. Anne Juliand. As the work grew to great proportions, including at length a reformatory for young girls and a school of domestic instruction where they might be taught the means of making a livelihood, Mother St. John, with the cooperation of M. de Pins, organized a special novitiate and placed it under the direction of Mother St. Polycarpe Duplex, who was given the title of Provincial of the Section of the Prisons, and the authority to use her own initiative in furthering the advancement of prison service. This was still confined to Lyons, and to the quarters occupied by women, but soon requests came from all parts, notably from the Prefect of the Lower Rhine and from the Prefect of the North, for Sisters to assist in bettering the condition of the prisons. This was a pressing need and was being brought strongly to the attention of the government. A report on the prisons of Lyons presented to the Minister of the Interior praised in the highest terms the good accomplished by the Sisters there. When the condition of the prisons was discussed in the Assembly, the statement was made by M. Thiers that with five hundred religious he could reform the prisons of France. "With their chaplets at their sides," he continued, "they would certainly have more influence than the guardians with their sabres."

Accordingly, the Minister General of the Prisons of France was sent to Mother St. John to ask her if she would take over

this stupendous task, and furnish two hundred Sisters at once. This she would willingly have done if she had so many at her disposal. But it required time both to deliberate and to train the workers. The care of the prisons was assuming an unforeseen importance, and the Superior General saw that if followed up on so large a scale, it would subordinate to itself all the other activities of the Institute. Having suffered much during the Terror, she was in full sympathy with any movement that made for the alleviation of the prison inmates and she followed with interest all that was being done; but she rightly judged that if this portion of the Lord's vineyard was to be cultivated with the greatest efficiency, it should be in the hands of a community organized for that purpose alone. This opinion was heartily concurred in by the new Archbishop of Lyons, M. de Bonald, appointed to that see on the death of Cardinal Fesch in 1839. Free choice was given to the Sisters between the section of the prisons and the section of instruction and other duties of charity; and the new Community of Marie-Joseph, in a changed habit and with new regulations suited to their new duties, went out from Lyons under the direction of Mother St. Augustine Quinon, and followed by the good will and blessing of Mother St. John, who, in this act of magnanimous disinterestedness, proved the assertion of her French biographer "She did not put God at the service of her Institute, but she put her Institute at the service of God."

It was this same spirit of generosity towards God that moved Mother St. John to cooperate in so many of the numerous charitable works that sprang up in the first few decades after the Revolution. Nothing was too difficult, no sacrifice too great as long as there were poor or sick to be served. She formed

groups of Sisters to search out the destitute who were too timid to make their wants known, and she found means of relieving their distress. She undertook with success the apparently impossible in such institutions as the Home for Incurables at Ainay and the General Dispensary of St. Etienne, the Infirmary and domestic arrangements at the Lyceum of Lyons. This last she took at the urgent request of the Vicar General, M. Charles Cholleton, who had been approached by the Head Master of the college, and who saw in it an opportunity for the Sisters to exercise an excellent influence on the pupils and their parents. Such proved to be the case, and the good accomplished testified to the foresight of both Vicar and Superior General. The results were most gratifying to Mother St. John, who followed with interest every activity undertaken by her Sisters; but the most notable instance occurred many years after her death. This was the conversion of the twin brothers, Achille and Edward Lémann, orphans of Jewish parentage, whose relatives, strict followers of the old Mosaic Law, sent them to the Lyceum. Here Achille fell ill of a malady so contagious that he was isolated from all his companions, and even the physicians approached with the greatest caution. Mother Zephirine and Sister Evarista, however, waited day and night on the invalid until he was restored to health. This devotion on the part of the Sisters awakened in the grateful hearts of the two brothers an interest in the religion that fostered such self-sacrifice. Mother Zephirine was quick to seize the opportunity. She enlisted the services of the Abbé Reuil, with the result that both boys were baptized in the chapel of the Marist Fathers in Lyons and given the names of Augustine and Joseph. In spite of opposition and even persecution on the part of their relatives,

they entered the Seminary of St. Sulpice in Paris, were ordained, and distinguished themselves in the holy priesthood.

Mother St. John found time not only to visit her many institutions; she interested herself personally in the religious formation of her novices and the professional training of the Sisters to fit them for their various avocations. This training began in the novitiate at the Chartreux; and such success and importance did this phase of her work assume, that requests came from the Prefects of the Rhone and the Loire for a Normal School to instruct the secular teachers of these two departments. This school functioned for many years to the satisfaction of the Directors of the Academy.

Among the Mistresses of Study selected for the novitiate were the two nieces of the Superior General, Sisters Fébronie and Delphine Fontbonne; and when in, in 1836, a band of six Sisters was organized for America, they offered themselves for what was then the foreign mission field. Mother St. John, stifling the affection which she naturally felt for her own relatives, parted bravely with them and with their brother, Father James Fontbonne, who accompanied them, realizing that in all probability the separation would be final. Such it proved to be; but the little Community then started at Carondelet, in the Diocese of St. Louis, Missouri, the first of the Congregation in the Western Continent, like the mustard seed of the parable, grew into a mighty tree. This was but one of several foundations made by Mother St. John which, owing to exigencies of time and place, as well as to the status of the Congregation—at that time diocesan—became independent of the parent house. Other such Communities are at Bordeaux, Chambéry, Alby and Gap.

At the time of the American foundation, Mother St. John was in her seventy-seventh year. The strong constitution which had withstood the hardships of prison life and those consequent on the Revolution enabled her to bear up well under the many activities of her eventful life. She had seen dark and discouraging days, but she met difficulties calmly and "with the confidence of a child, sure of the God whom she served." Her mind was active and vigorous, but she was anxious to lay down the burden of authority which had been hers so long, and which, though lightened by the devotion of her Sisters everywhere and their loyal cooperation, bore heavily upon her. There had gone before her into their eternal home many whom she loved much and on whose help she relied. Sister Teresa, her sister and the companion of her youth and her imprisonment left behind at Monistrol to care for her aged parents, had on their death come to the convent on the Hill of the Chartreux, where after a few years she died, having edified all by her humble and obedient service. Her death was followed by the deaths of the Mistress of Novices, Sister Scholastica, and Mother Francis de Sales, the able and devoted Assistant General. Of the latter, Mother St. John, who felt these losses keenly, remarked: "She was for me a gift of God, She supplied for all my deficiencies."

As the time for the general elections approached in 1838, the aged Superior General, most of whose religious life had been spent in the exercise of authority, fearing that she might be again chosen to govern the Community, and thinking that her absence might divert attention from her, left Lyons secretly and alone, and proceeded by diligence to Paris to make a retreat at the Monastery of the Visitation there. She was overtaken in her flight by Sister Delphine Caquet, who discovered her

absence, and who, finding that she could not persuade her Superior to return, accompanied her. The election took place during their absence, and Mother St. John was again the unanimous choice of the Sisters, who could not know what they discovered only after her death, that she had in her possession a letter of Pius VII naming her Superior General of her Congregation for life. The news of her election caused her much grief, but she obeyed the general will simply, consoled somewhat by the universal rejoicing of the Sisters, and also by the appointment as her Assistant of Mother Sacred Heart Tézenas, former Superior at Micarème, whom she esteemed and loved for her great qualities of heart and mind.

The sacrifice of herself and her inclinations which Mother St. John made in again taking up the reins of government was accepted by Divine Providence, which did not exact of her its entire fulfilment. The price of her release, however, was an act of humiliation, which she, accustomed to consider herself the least of all, received with joy, but which inflicted a deep wound in the hearts of all her daughters. In 1839, the year following the election, her resignation was asked for by M. de Pins, Administrator of the diocese; and the venerable religious was free at last to follow her inclination for prayer and retirement. Several other changes took place during the year, marking the passing of the old order and the entrance of new friends into the life of the Community. On the death in Rome of Cardinal Fesch, Bishop de Bonald of Le Puy was appointed Archbishop of Lyons, thus relieving M. de Pins of his functions as Administrator; Father Charles Cholleton, Vicar General of the Diocese and spiritual head for many years of the Congrega-

tion, entered the newly founded Society of the Marist Fathers, and was replaced by the Reverend Abbé Grange.

Mother St. John's remaining years were spent at the Mother House as a simple religious, revered by the Sisters as a shining example of humility and obedience, and tenderly cared for by her successor, Mother Sacred Heart Tézenas. An injury which she received from a fall on the ice in a courtyard of the convent called for a serious and painful operation and eventually resulted in her death on November 22, 1843. She awaited the end calmly, asking a short time before it came, "Have I much time to live?" "Your chains will soon be broken", was the reply that she received; and a happy smile illuminated her countenance. Then, with an almost imperceptible sigh, she breathed forth her valiant soul. A notice of her death sent to all the Sisters from the Mother House reads in part:

"Her last moments were not less beautiful than the rest of her life. Her calm, her ordinary sweetness, accompanied her until death. She passed away as do the just, after a long life full of great virtues. Her obsequies took place on the twenty-third, with a religious pomp worthy of her who was the object of them. All our Sisters who could take part in the ceremony came for it. It was very sweet to see them help us pay, in the name of the entire Congregation, a last tribute of regret and love to her in whom we have admired so long the perfect religious, the wisest, most prudent of Superiors, and the most tender of Mothers."

Mother St. John was essentially a woman of deeds, in the midst of which she preserved, however, a remarkable spirit of prayer. All her actions were characterized by dignity which commanded respect, and simplicity, the mark of great souls who seek no notice for themselves, and whose only desired recompense is the satisfaction of serving God in the persons of

those for whom He died. She loved the common life; and in her frequent conferences to the Sisters as well as in her instructions to the novices, she impressed on all the necessity of regular observance as a means of cultivating the interior spirit that is the soul of the religious life. Her monument is the Community which she reconstructed, spread today throughout the world, and to which she bequeathed as its richest inheritance, the memory of her many virtues.

This sketch was written in 1932 at the request of Right Reverend Joseph B. Code of the Catholic University, for his volume on the lives of Religious Foundresses. The brochure is presented with his approval.

